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"Greater love hath no man than this, that a man lay down his life for his friends" (JOHN 15: 13).

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FOR THE TESTIMONY OF JESUS.

BY PRESIDENT JOHN TAYLOR.

[THE following is part of a discourse, spoken by President Taylor at the funeral of Elder Joseph Standing, August 3rd, 1879, in the tabernacle, at Salt Lake City. Elder Standing was slain by a mob in Georgia, while laboring there as a missionary, with Elder Rudger Clawson, who is now president of the quorum of Twelve Apostles.—Ed.]

We are met to-day on what may be termed a very sorrowful occasion. We see before us the body of a murdered man, cut off in the bloom and flower of his youth, with brilliant prospects before him of a useful and glorious future. It is sorrowful to reflect that men in a land of liberty, a land that boasts of its enlightenment, its religious liberty and its liberal institutions, should be guilty of imbruing their hands in the blood of an upright, honorable man, because he dared to worship God according to the dictates of his own conscience, and to teach his fellow men the way of life. It is a sorrowful reflection to feel that liberty is only a name and that protection and even equal rights, is only a figment, an exploded theory; and we may say, how has the glory of this nation become sullied! How has the fine gold become dim! How have the high and noble principles that inspired the founders of the nation, in whose breasts burned the spirit of freedom, been desecrated, and those glorious principles, for which they battled, been trailed in the dust! And what a miserable showing we have before us of the efficacy of those sacred principles, for which the founders of those institutions battled and died. It is sorrowful to reflect upon it. And on the other hand, it is a matter of pride to Latter-day Saints to see one of our youths firm and unshaken in the principles of our holy religion, and ready to

maintain them, in the midst of fanaticism and hate, even unto death. Pride, indeed, mingled with sorrow! Pride to see the heroism of the dying martyr, and poignant grief for his loss. More especially have we met here to sympathize with his parents, the family and friends, and to mingle our tears with theirs, and to reflect that although he died, he died with the harness on; he died battling for the principles of the everlasting gospel; he died maintaining those eternal truths, as they have emanated from God our heavenly Father; and that, having died, he still lives and is numbered with those who are beneath the altar, crying, "How long, O Lord, holy, just and true, wilt thou not avenge us of our adversaries?" He has gone. Peace be to his ashes. I would rather, by ten thousand million times, be lying where he is than in the position of those who imbrued their hands in his blood: who, wherever they may be, cannot help seeing and feeling the horror of their fiendish act—their hellish deed. They will go down to the grave execrated as murderers and as men who have no friends or hope either in time or in eternity.

That young man has gone where others have gone, whom I have seen leave this earth under circumstances of a very similar nature. I was with Joseph and Hyrum Smith when they were killed; and then, their murderers tried to dispatch me too, and came very near doing so. They shot at me and hit me a number of times. But I am here yet; I suppose my time had not come. That is all right, however. They have gone, and this our brother has followed, and that is all right too, so far as he is concerned. His father, here, I have been acquainted with for upwards of forty years; and his son, whose remains now lies before us, was born in this city; he is one of our boys. He received, as has been stated, the truths of the everlasting gospel; he believed them with all his heart and advocated them, going forth as a messenger of life clothed with the spirit of the living God. But this generation does not like the truth; and indeed the generations have been very few that have not rejected the truth, when it has been proclaimed to them. Stephen said in his day, "Which of the prophets have not your fathers persecuted? and they have slain them, which showed before of the coming of the Just One of whom ye have been now the betrayers and murderers." They lauded the dead prophets, but killed the living ones.

Many of the people to-day are actuated by the same malignant feelings, not knowing what spirit it is that incites them to fight against and feel inimical to the principles of the everlasting gospel. And were Jesus here to-day appearing as he did before—meek and lowly as the Savior of the world, preaching the same doctrines, there would be as loud a cry by the professed Christians throughout this land, as there was in the land of Judea by the scribes and Pharisees: "Crucify him, crucify him! let him be crucified." There are many in our midst to-day, who would

imbrue their hands in our blood, as those murderers in Georgia did in the blood of this young martyr, if they dared to do it.

God has committed to us the principles of truth, and has commanded us to proclaim them to the ends of the earth; and regardless of consequences and in the name of Israel's God we will do it and let all Israel say, Amen. (The vast congregation, as with one voice, responded, "Amen.") We are not scared of bonds, imprisonment or death. A few days ago they were talking about putting me in prison, because I chose to decline to betray a trust committed to me by this people, and turn over to them certain properties entrusted to my care. I said, "You may take me to prison, gentlemen; I am ready, but I am not ready to forsake my principles, I am not ready to betray my people, I am not going to barter away my honor nor the things that God has communicated to me and that his people have vested in my hands. I can afford to go to prison if you can afford to send me there; I can stand it, if you can." These are my feelings.

The same feeling exists in our midst that laid that young man low. Men may clamor for our property; they may clamor for our blood, just as much as men have at any other time: but, in the name of Israel's God, Zion will go on and prosper; the principles of truth will prevail; the things that God has committed to us we will bear off triumphantly, God being our helper, and there is no power in this land, nor in any other land, nor in hell itself that can prevent it. If we will cleave to God and do our duty and purge ourselves of unrighteousness and live our religion and keep His commandments, Zion will arise and shine, and the glory thereof will extend from nation to nation; and it will continue to spread and grow until the kingdoms of this world shall become the kingdoms of our God and His Christ, and every creature in heaven and on the earth will be heard to say: Blessing and glory and honor and praise and power, and might and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb forever. In God is our trust.

UNGODLY INDEPENDENCE.

THERE is a spirit of unrest in the human heart that occasionally manifests itself in rebellion against that which it most reveres and loves. The wild savage gives vent to this feeling by reviling and even smashing up his idol gods; more civilized communities find an inane pleasure in abusing and degrading the favorite of the nation—its greatest hero, its wisest statesman, or most revered sage. In Israel this same tumultuous feeling in opposition to recognized authority and the instinct of order and conservatism, now and again exhibits itself, in murmurings against the Holy Priesthood and the prerogatives of the divine One. The man or

woman who would give life and all else for the gospel's sake, and count it a privilege and a glory to do so, has occasional feelings of this iconoclastic order—he must shatter his idols, if only to bring misery on his own soul. Hence we sometimes hear those who, amid human weaknesses, may be classed among the best of men and women, indulging in the expression of thoughts that reason, experience and common sense tell them are false; but giving them voice gratifies the "old Adam" in their natures, and deludes them with the idea that they are making a show of manly independence.

"There is no independence but in opposition," seems to be the theory with some minds, an opposition to everything, particularly to that which is good. This is a fallacy, a stratagem of prince Lucifer, a veil of falsehood woven by unsanctified hands to distort the mental vision. Union, not opposition, is the spirit of Christ. True independence does not consist in fighting the world all round, in opposing everything that is not comprehended, in rising up against all legitimate authority and making the earth one vast arena of never-ceasing strife. There is as much true, real independence in being a warrior for the Cross, as in being a freebooter for the devil. One we must serve; good or evil must be the result of the sum of our lives; we never heard of a human being whose life was such an utter negation that no results, good or bad, flowed from it. We all have our influence and we cannot dissever ourselves therefrom.

There is no such thing as absolute independence in this mortal life. We have not life in ourselves as God has in himself. He who formed us made us all, from the cradle to the grave, interdependent upon one another. We receive our life in this world through others, we live by others' loving care, and we none of us ever grow so great, so wise, so strong, that we can rise up and say: "We can stand alone, we can live alone, we want no aid and we'll have none." He who imagines this, if any there be, deceives himself; it is not so ordained in the plan of life or in the scheme of salvation. However, the independence to which we allude is not so radical as this, extreme as it may be in some of its manifestations. It frequently shows itself in a contempt for legitimate authority, in a spirit of leveling, to grade down all men to one common standard, and to give to God's law and man's opinions equal weight. The speculations of the experimentalist, the dogmatism of the pseudo-scientist, the *ipse-dixit* of the charlatan, are all to be placed on a level with the word of the Lord; no matter whether a man's utterances be the ramblings of an ill-balanced mind or the inspiration of the Almighty, they must receive equal consideration, or, according to these sophists, there is a lack of independence. But the Lord has said of the words of His servants that which can be said of none other: "And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture,

shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation: Behold, this is the promise of the Lord unto you, O ye my servants" (Doc. and Cov. 68: 4, 5).

One line of divine revelation is worth a volume of hypothesis—or, in plain English, of guess-work. Revelation is continuous in the Church of God. Some would close it with Moses, some with St. John, some with Joseph Smith. This limitation is but a question of degree, the spirit is the same; it is to close God's mouth to-day. "The written word never was, is not now, nor never will be the sole guide of the Church." Prophets and revelators are ever needed to guide the obedient to eternal life and glory; "the perfecting of the saints" cannot be accomplished without them. Their words, when inspired by the Holy Ghost, are life and salvation to all who hearken and obey. He who believes their teachings shows no want of independence by putting them into practice, because by so doing he breaks no law of his nature. In the beginning it was natural for man to obey God, for the creature to serve the Creator, and when that was the case the man was pronounced "very good."

Cain was the first rebel. The spirit of Lucifer entered into him, and the rebellion in the heavens was transferred to the earth. Greed, envy and disobedience made him the first murderer. The first man to pay the debt of Adam died a violent death, the first blood spilled was that of one holding the holy priesthood; and he who slew him became a wanderer and a vagabond, a type of the nearest approach that can be reached to ungodly independence; every man's hand was against him, or if not he feared it would be so, and this dread was as terrible to him as the reality. And God put a mark upon him by which he should be known and avoided, and to this day there is a curse upon all those who are heirs to the promises of Abraham, who mingle their seed with the seed of Cain.

GEORGE REYNOLDS.

SAVED BY AN IMPRESSION.

THE following story comes to hand through a contemporary that regards it as authentic:

This gentleman is a Liverpool merchant. One evening, some few years ago, he had occasion to return from Harrogate to Liverpool by the five o'clock express. At a certain station where the line branched off, the Liverpool passengers had to change carriages.

With mind intent on business, Mr. Marshall (only Marshall is not his name) was quickly making his way to the other end of the train, when he found himself seized with a violent but

unaccountable aversion to enter it. Amazed, he said to himself, "What's up now?" Common sense answered not a word; but there stronger still, was the horror of the train.

"Come, come," he said to himself, "this will never do! If I give way to such nonsense as this, I may as well give up at once."

But this strange feeling—as new to him as it was strange—became well nigh overpowering. However, with a strong effort, he again endeavored to free himself from it; shouted at the porter to bring his luggage, and turned resolutely to enter a carriage. When he attempted to enter the carriage door, his hand on the handle, the repugnance grew so strong that he felt, so to speak, as if dragged back by an invisible power.

"What must he do?" The perplexed man had scarcely time to ask himself the question, when there came a suggestion to his mind to pay a visit to a friend—forgotten until that moment—who lived in the neighborhood.

"You may do a stroke of business with him," whispered the thought, "and still be in time to catch a later train."

Strange, again, and unaccountable, was the feeling of exceeding great relief which he experienced, as, letting the train steam on its way without him, he turned from the station to seek his friend's house, and essay the "stroke of business," which should dispose him to forgive himself for the hour's delay in his journey. His disgust may be imagined when, on reaching his friend's house after a fatiguing walk, it was only to learn of his absence from town.

Thinking ruefully of his lost hour, and of his newly discovered expensive weakness of yielding to fancies, he returned to the station just as a Liverpool train was about to start. He entered an unoccupied carriage, and, overcome by a sensation of weariness, he drew down the blind, and was fast asleep almost as soon as his journey began.

On and on he slept, and only when the train stopped at Miles Platting did he awake. He drew out his watch, and to his amazement found it was midnight—three hours behind the time at which the train was due.

He called the guard. "My good fellow," he said, "what does this mean—this delay?"

The man looked at him with grave surprise.

"Why, sir," he asked, in a strange, hushed tone, "don't you know? This train is taking on the dead and wounded. We had to pick them up on the way, that's why we're so late."

"Heavens! the dead and wounded? What do you mean?"

"Did you not know of the accident to the five express from Harrogate?" said the guard, his look of surprise deepening. "We thought some of the dead passengers were in this carriage, sir, seeing the blinds down, or I am afraid you would have been disturbed long since."

Heartsick, he fell back upon his seat.

"The remembrance of that moment's shock," said he in relating to us the story, "will never, I think, fade from my mind. Before me, like lightning, flashed the experiences of the past few hours. The strong aversion to going on in that ill-fated train; the almost sensible touch of a withholding hand, when, in spite of the repugnance, I was about to enter the carriage; then the sudden recollection of a forgotten friend and the resolution to pay that fruitless visit to his house—these singular causes had saved me, in all probability, from the fate which had befallen so many of my fellow-passengers."

AUTUMN LEAVES.

Old friends and true, come you with me to-night!
And in the shadow of the witching hours,
We'll wander in forests as of old,
And there in the clustering beauty bright,
E'er as the radiance of summer flow'rs,
Gather those leaves of crimson and of gold,
Such as we gathered in the long ago
Ere we had tasted of life's cup of woe.

Those Autumn leaves are wound around my heart,
With tendrils stronger than the touch of time,
And bloom and brighten ev'ry season round;
The mem'ries they enshrine cannot depart,
But with each new affection intertwine;
And each year is some precious token found
That brings the old time forests to my gaze,
And haunts me with "the scenes of other days."

The chestnut burrs we trod beneath our feet,
Reminded us that life had thorny ways;
But we were blooming then like those bright leaves,
And in our innocence and joy complete,
Traced not the shadows of the darker days;
But only saw the harvest's golden sheaves
That lay before us in the coming years
And wot not we must sow the seed in tears.

But tender hopes and sweetest fancies cling
Around the Autumn leaves along life's way;
They gladden Winter, brighten home and heart,
And when my children their rich cluster bring,
And weave them garlands of the leaflets gay,
The tears involuntarily will start;
I wonder if, like me, in golden sheaves
They'll bind with cords of love these Autumn leaves.

EMMELINE B. WELLS.

THURSDAY, APRIL 28, 1921.

EDITORIAL:

RELIEF SOCIETY CHANGES.

At the annual conference of the General Relief Society, held in Salt Lake City, April 1st and 2nd, 1921, important business of unusual interest was transacted. It having been resolved to re-organize the presidency and largely the general board of the Relief Society, Presidents Heber J. Grant and Anthony W. Ivins attended one of the meetings and gave valuable instructions. They especially dwelt upon the splendid character and achievements of the society, and paid high tribute to the memory of the noble women who have stood at its head, since it was first organized by the Prophet Joseph Smith in 1842.

President Grant praised the pioneer women by whose faithfulness the society was established, and has grown to the immense proportions which now distinguishes it, with fifty or sixty thousand members, as among the foremost organizations of women in the world. He referred feelingly to his own mother's devotion to its work. In announcing the resignation of Sister Emmeline B. Wells, the venerable president, he gave high tribute to the work of the Society's own beloved "Aunt Em." He stated that, on account of her advanced years (she is past ninety-three) and failing physical strength, it seemed to be necessary, and was certainly wise, to release her from the responsible position of president of the Relief Society. He and President Ivins had called upon her at the home of her daughter, Mrs. Annie Wells Cannon, where she had gone to reside since giving up her room at the Hotel Utah, and had personally received her resignation of the exalted office, which she had so ably filled since October, 1910. The *Deseret News*, in reporting the retirement of "Aunt Em," and incidents connected with it, says:

Sister Emmeline B. Wells has been president of the Relief Society since October, 1910. She was advanced in years when she entered upon the office, being then eighty-two years old. She has virtually been connected with relief society work ever since her early womanhood. She was editor of the *Woman's Exponent*, from the years 1877 to 1914. She was intimately associated with all the early relief society leaders, and was herself given the responsibility of beginning the saving of wheat against a day of famine, by President Brigham Young. The contribution of this stored wheat to soldiers of the world war was one of the interesting local events of the great war history.

Of recent years failing health has prevented her from taking an extremely active part in the relief society work, but despite advanced age, she has been one of the most brilliant and prominent figures in the intermountain west. Thousands of national and world-famous figures have paid tribute to the little woman, who, besides her Church work, has been a prominent figure in the woman suffrage movement, and in the councils of women. Her ninety-third birthday in February was celebrated this year with the usual public reception, but since that time her health has been most uncertain. Up until the past week or so, however, she has presided at the meetings of the the general Relief Society board. Now, upon retiring from public life she has given up her apartments in the Hotel Utah, and is at the home of her daughter, Mrs. Annie Wells Cannon. There President Grant and President Ivins called on the aged little woman this morning and personally received her resignation as head of one of the largest womens' organizations in the world.

At the resignation of Mrs. Wells her counselors, Mrs. Clarissa S. Williams, and Mrs. Julina L. Smith, were also honorably released, as well as the following ladies of the General Board, whose long and active services were highly praised: Mrs. Sarah Jenne Cannon, Mrs. Romania B. Penrose, Mrs. Elizabeth Crismon, Mrs. Emily S. Richards, Mrs. Elizabeth C. Wilcox, Mrs. Phoebe Y. Beatie, Miss Sarah Eddington, Mrs. Julia P. M. Farnsworth, Mrs. Ida S. Dusenberry, Miss Carrie S. Thomas, Mrs. Rebecca N. Nibley, Mrs. Elizabeth C. McCune and Mrs. Donnette Smith Kesler.

The new officers of the Relief Society were appointed and unanimously sustained as follows:

Mrs. Clarissa S. Williams, president; Mrs. Jennie Brimhall Knight and Mrs. Lonisa Yates Robison, counselors; Mrs. Amy Brown Lyman, secretary and treasurer; Mrs. Emma A. Empey, Mrs. Susa Y. Gates, Mrs. Jeannette A. Hyde, Miss Sarah McLelland, Miss Lillian Cameron, Mrs. Annie Wells Cannon, Mrs. Lelene Hart, Mrs. Lottie P. Baxter, Mrs. Angie Holbrook Taylor, Mrs. Julia Childs, Mrs. Cora Bennion, Mrs. Julia A. F. Lund, Mrs. Amy Whipple Evans, Mrs. Ethel Reynolds Smith, Mrs. Barbara Howell Richards, Mrs. Rosanna C. Irvine, members of the general board; Mrs. Lizzie Thomas Edward, chorister; Miss Edna Coray, organist.

The conference was addressed by several of the retiring officers, and by those chosen to succeed them. A spirit of great interest in the new life these changes are expected to infuse into the Society, as well as of love, approval and praise for all that have contributed to its wonderful success heretofore, characterized the proceedings. The following summaries of the Annual Report were read:

For the year 1920 it showed a total membership of 54,314 women, including 7,113 officers, 15,222 teachers, 25,869 members and a

present enrollment of 48,204. There were admitted to membership during the past year 8,847 persons, with 5,467 resigned or removed, and 643 died.

There are 23 general officers and board members; 1,073 stake officers and board members; 1,171 relief society organizations. There have been 29,212 meetings held, with an average attendance of 14,785. Stake relief society officers have made 4,734 visits to wards; Ward relief society teachers have made 391,204 visits to members; there have been 59,598 days spent with the sick; 111,019 special visits to the sick; 5,782 families helped; and assistance given to missionaries and their families amounting to $8,705.

The financial report shows the society as having a balance on hand of $26,579 in its charity fund; $58,383 in its general fund; and $226,381 in its wheat fund; with donations to its charity fund of $85,336; its general fund of $75,985; its wheat fund of $5,636. The annual dues for its general boards, and dues for its stake boards, receipts for wheat sold and other receipts totaled in all $567,366.

The society has during the year handled 111,036 bushels of wheat, now has a total of 103,910 bushels, in the local relief society granary, other granaries and in credits with the Presiding Bishop's office. It has a balance on hand of all funds of $345,668; wheat and wheat credits amounting to $172,973; real estate buildings and furniture amounting to $245,163; invested funds amounting to $41,498, and other resources valued at $44,764; making a total of $850,066.

J. F. W.

MINUTES OF THE LONDON CONFERENCE.

THE London semi-annual conference convened at Deseret on April 17th, 1921. There were in attendance, President George Albert Smith, President James Gunn McKay and Sister Anna O. McKay, and Elders James Arno Kirkham, Robert E. Griffiths, Harold H. Bennett, Frank Armstrong, Horace L. Richards, James I. May, William Hunt, David Dudley Terry, Cyril K. Munk, Kenneth E. Coombs, and Elder Elbert R. Curtis, all of whom addressed the conference at the different sessions. The morning session was devoted to a correlated program on the restoration of the gospel. The afternoon session was a sacrament meeting; the names of the authorities of the Church were presented to the conference by President Smith. President James Gunn McKay was honorably released as president, and Sister Anna O. McKay as clerk of the London conference. Elder James Arno Kirkham was sustained as president, and Harold H. Bennett as clerk. They were set apart by President Smith the following day. A baptismal service was held at 4:30, p.m., when three candidates were baptized. Refreshments were served by the North London

Relief Society between the afternoon and evening meetings. The evening meeting was a general one, and a number of strangers were present. It was the largest meeting of the day. There was a beautiful, peaceful and heavenly spirit at each gathering.

SOUTH AFRICAN MISSION.

WE are back again at Durham House, my wife Florence and the three boys, Gerald, John and Stanford, after seven and a half year's missionary work in the Union of South Africa. President Hyrum M. Smith was here then, to bid us goodbye and wish us every success. Now, President George Albert Smith with his family welcome us, at the half way point on our way back to Zion and loved ones. Three of the apostles have presided here over the European mission, while we have been doing our bit in far away Africa; and we have been thankful for the advice and counsel of each of them.

When called by the man of God to preside over the South African mission, there was nothing to do but sell that which we had and depart for that land. At the President's office, in Salt Lake City, President Anthon H. Lund, in saying goodbye, put his arm around me and said: "My brother, you shall never miss one dollar through going on this mission." I must here say that, so far, I have never missed one penny; and aside from that, have found joy and happiness that money could not buy. Another of the apostles had written us that: "the winds and the waves should be controlled in our interest." That prophecy was carried out to the smallest detail. Thus, with the blessings of President Joseph F. Smith and his counselors, and their promise that we should go in peace and return in safety, we have never been uneasy or unhappy, but have carried on to the best of our ability.

Our experiences have been many and varied on the southern tip of the Dark Continent, which, by the way, is one of the choicest places in which we have ever had the privilege of living. We found that the spirit of the Lord was also present there, in just as great a measure as it was even in Zion. True there were thousands who cared nothing for Him or his commandments; but there were a faithful few, who were striving to do their full part; and through them were all the others blessed. I have found that people marvel at reading of the cloud, which led the children of Israel by day, on their way to the promised land. Yet here at Cape Town, day by day, a white cloud settles over the top of Table Mountain, and deposits moisture there, which finds its way through the city water mains and gives the people drink; and they think nothing of it. This perhaps shows the mental and spiritual condition of the average modern Christian—God lent a

helping hand in the olden days, but He has stopped that sort of business in our day.

There were eight branches, and fifteen elders were taking care of them when we arrived. We were indeed happy to join with them in an effort to reach the people with our gospel message. Thousands have had the opportunity of turning us from their doors and they have certainly taken advantage of the opportunity. As in every other land, however, we have found some pure in heart, and have had the joy of witnessing their conversion and seeing them baptized, and set about to live the gospel. Shortly after our arrival, nearly every honest tithepayer among our members picked up their belongings and emigrated to Zion. It made us a bit fearful that our future reports would not be very good ones. Our fears were groundless, however, as each year has shown an improvement in tithing paid. For years the African mission has shown, I believe, a greater amount of tithing paid, *per capita*, than any of the missions of the Church.

It has been our privilege to overcome a great deal of prejudice among the better element of society. For such opportunity we must ever be grateful to Dr. Horace Williams and his good wife, who have proved friends indeed. We have been invited to the homes of many doctors. The home of the American consul, John W. Dye, who spent a day visiting with us at our home in Mowbray, as well as of many of the business men of the community, have been open to us. The manager and director of one of the large wholesale houses was among the number that called to bid us goodbye. The inspector of police for Cape Town, said that he would certainly be at the boat to see us off, were it not that Parliament opened on that day, and he had full charge of the arrangements for lining the route, from Government house to the Parliament buildings. The quality of our members does not suffer by comparison with such people. After President J. Wyley Sessions had attended one of our meetings he turned to me and said, "Why brother, these are the best people I have ever met."

As in all other missions, we have seen the power of the Lord displayed in many ways. The sick have been healed and devils cast out; hearts that have been hard towards us, have been softened and the hearts of all our members have been filled with the joy that surpasseth understanding, which comes alone from the outpouring of the holy spirit. I feel with my family that we have been richly blessed; and we look forward to the accomplishment of a great work by President J. Wyley Sessions and wife, who succeed us there.

When we first arrived at Cape Town, we found the mission headquarters located on a street, where there were only two or three white families, and in a very small house. Five of us were forced to sleep in one small room. And all together, we felt it was

not a desirable place for us, representing the Lord in that land. Consequently we made an appeal to Elder George Albert Smith, and he took the matter up with the presiding brethren. They asked me to find a good location and send them further information. I did so, and was authorized to go ahead and purchase the place. When this was done, with the help of the missionaries under the direction of Elder Charles Elmer Sessions, we built a nice little hall, that will seat one hundred and eight people, alongside of the dwelling. We have given the name "Cumorah" to the home and headquarters. After purchasing the place, I learned that it was in almost the exact location where the first two missionaries sent to Africa, in about 1850, knelt down in a field and asked the Lord to bless and support them. From this spot, then, the gospel has spread over South Africa. All the saints and friends love the place, and always speak in affectionate terms of "Cumorah."

Unfortunately, the Government has not been as fair with us as they might have been. I fully realize that it is because they have been misinformed regarding us and our work, and I feel that it will not be long before President Sessions shall be able to get in touch with the officials and have everything set straight. They withheld permission for any missionaries to come there; and, as I had to release those already there, for the past year, I have been laboring alone; trying to take care of a territory nearly half the size of the United States. The local brethren have assisted me nobly, and there is to-day a good foundation for a strong mission in South Africa.

NICHOLAS G. SMITH.

THE GARDEN OF EDEN.

WE are informed in the Bible that in the beginning the Lord planted a garden eastward in Eden. Eden here seems to be the name of a section of country and the garden was planted in the eastern part of it. When Adam and Eve were driven from the garden, it is reasonable to suppose they would make their home somewhere near that vicinity in Eden; and that they did not travel thousands of miles from the garden, from which they had been driven. Where the geographical location of the Eden garden was, is a question of much speculation among Bible students. Most of them, however, agree that it was in Persia.

In 1835, the Lord revealed to the Prophet Joseph Smith the following: "Three years previous to the death of Adam he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were all righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing" (Doc. and Cov., 107: 53).

Again, in 1838, the Lord revealed the following to His prophet: "Is there not room enough upon the mountains of Adam-ondi-Ahman, and upon the plains of Olaha, Shinehah, or in the land where Adam dwelt, that you should covet that which is but a drop and neglect the more weighty matters?" (Doc. and Cov., 117: 8). In this quotation is meant the Rocky "mountains" of America, and the "plains" are those that stretch around about Missouri. The Lord also revealed the place where Adam offered up a sacrifice to God after being driven from the garden, which was in Jackson County, Missouri, where the great temple and New Jerusalem is to be established in the last days, in Zion (America). Also in Sec. 116, will be found: "Adam-ondi-Ahman, because, he said, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the prophet. In the last days there are to be two great cities or capitols on the earth. In the "days of the restitution of all things," the Jews and those who were promised Jerusalem and Europe as the land of their inheritance, shall be restored there. Adam, and the part of his posterity, which were blessed to possess the land of Zion (America) will be gathered and restored to their own land, the capitol of which shall be in Missouri, which will be the Zion or New Jerusalem, fulfilling the prophecy of Isaiah, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2: 3).

It will, no doubt, be interesting to many of the saints to read the following, which was published in the Yorkshire *Evening News*, February 16th, 1921, entitled. "Were Adam and Eve the first dwellers of America?" "Dr. George C. Allen of Brookline, philologist and geologist is convinced that the Garden of Eden was located in the area now occupied by the state of Ohio, says *Reuter*. Scientific research convinces him, he declares, that Adam and Eve dwelt on the banks of what is now the Ohio River. Authorities have told us that at the time of Adam and Eve, the garden of Eden was located where the North Pole is now." Says Dr. Allen, "That was 6,000 years ago. In the huge ice-flows, growths that come from tropical climes have been found. It has been proved that the point called the North Pole moves entirely around the world every 25,000 years." Careful mathematical computation brings the original paradise where Ohio now is."

Bradford. LEONARD H. WHIPPLE.

FROM THE MISSION FIELD.

Lantern-slide Lecture.—On Friday, April 15th, 1921, a lantern-slide lecture by President James Gunn McKay was given at Deseret before two hundred and fifty people. More than two hundred of them were strangers.

Appointments.—Elder James Arno Kirkham was appointed President of the London conference, April 17th, 1921.

Elder Harold H. Bennett was appointed clerk of the London conference April 17th, 1921.

Releases.—Elder James Gunn McKay, President of the London conference, was honorably released to return home April 17th, 1921.

Sister Anna O. McKay, clerk of the London conference, was honorably released to return home April 17th, 1921.

Social.—A very interesting and well attended social was given at the Oldham branch, Saturday, April 16th, 1921, under the anspices of the Sunday-school. The house was crowded, and among those present were a number of investigators. A delightful luncheon was served, and a goodly sum was raised for Sunday-school funds.

Concert and Bazaar.—April 16th, 1921, the North London relief Society gave a bazaar and concert. A sale of work was held, the proceeds amounting to £12. In the evening the "Vision," a sacred cantata, composed by Evan Stephens, to commemorate the hundredth anniversary of the Vision of the Prophet Joseph Smith, was creditably rendered by the chorus, under the direction of Elder James Arno Kirkham. This beautiful piece of music was well received.

Branch Conference.—April 17th, 1921, a branch conference was held at Gateshead. Three sessions were held as follows: Sunday-school, when students gave a program. Priesthood meeting, when reports were given and a plan for systematic branch teaching was laid out. It was decided to hold a cottage meeting in every saint's home in the branch, to be conducted by the branch presidency. At the evening service the authorities of the Church were sustained, and President Ernest H. Kearl spoke on the necessity of divine authority, and related the story of the restoration by Joseph Smith. Elder Osmond C. Crowther spoke on the value of the Book of Mormon as scripture, containing the fulness of the gospel.

Sale of Work.—The Halifax relief society held an "At Home" and "Sale of Work," March 19th, 1921. Elder S. Stoker presided. A short musical program was well rendered by Miss Bertha Pratt and Sister Edith Cook, after which Elder Andrew T. Jacobsen declared the "At Home" and "Sale" open. Refreshments were served during an interval. In the evening, a splendid concert was given by saints and outside friends, consisting of musical numbers, songs and two sketches. President Leonard H. Whipple

spoke of the good work the relief society was doing. Sister Lucy A. Walker, president, gave a short account of the organization by the Prophet Joseph Smith, and also thanked all who had helped to make the present event a success. The hall was filled, and a very enjoyable time was spent by all. A good sum was raised for the society's funds.

Arrivals and Departures.—It has been a very enjoyable reunion of the brothers and their families, to have Elder Nicholas G. Smith, Sister Florence, and their three boys at Durham House for a short visit to President Smith. They came from South Africa, where he has presided for seven and a half years, having left Salt Lake City, September 15th, 1913, and Cape Town, on the return journey, March 11th, 1921. During this long mission Elder Smith has traversed the country, visiting the seven branches of the mission, now presided over by local elders, at least once a year, involving journeys of over four thousand miles each. He has been most successful, under trying conditions. Sister Smith, in maintaining the home while they were there alone, cultivating friendships among the residents, and encouraging the saints, has performed as notable a mission. They now return home, having the love and confidence of the people and respect of all who know them and their estimable family. They sailed for Montreal and Utah on the 20th April, 1921, per s.s. *Minnedosa*.

DIED.

SHORT.—April 18th, 1921, funeral services were held at West Hartlepool for Brother John James Short, who died from an attack of influenza and pneumonia. The funeral was conducted by Elders Robert E. Finch and Charles W. Speierman.

HOWARTH.—March 27th, 1921, at Burnley, Emma Howarth. She was born March 17th, 1863, at Allerthorpe, Yorkshire, and was baptized October 16th, 1898, by Elder E. P. Oldham; confirmed the same day by Elder Albert Glover. The funeral services were conducted by the elders.

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LIVERPOOL:

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